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# The American Friend

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## Your Five Years Meeting

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# The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

## For May 28—Paul Encourages the Corinthians

(II Corinthians 4:5, 16-18; 5:1, 5-8, 14-19)

### NOT SELF, BUT CHRIST

Whether or not we agree with Paul in his Christ-centered preaching, he never leaves his readers in doubt as to his major emphasis, it was Jesus Christ, first, last and all the time, his central theme.

Paul was just as human as other preachers and no doubt had a strong desire to be well thought of. It is probable that Paul had been accused of trying to promote himself. The members of the church at Cornith had been inclined to show their preference for certain preachers, some were for Apollos, some for Cephas, and some for Paul.

Here is the mark of true greatness; the ability to turn the minds and affections of people from one's self to a greater person and, for the sake of another, be willing to take the place of a servant. It is very probable that we would see a great advance in the church if all preachers and leaders could truthfully say, "We preach not ourselves but Christ."

#### LIGHT AFFLICTIONS

Who does not dread and fear "the day when the keepers of the house shall tremble . . . and the grinders cease because they are few, and those that look out of the windows be darkened." Yes, that's it, old age.

Did Paul find something better than the fountain of eternal youth? What can save us from growing faint and down-hearted at the thought of declining strength and vitality? Afflictions are light or heavy according to that which we see.

My mother told me of the time when she was a young woman, and her father and mother, with the help of the children, built the brick house which still stands on the old homestead. For years they had lived in the old log house with all the inconveniences and hardships of pioneer life. With their own hands they dug the clay, made the bricks and burned them. Then day after day of hard labor brought their dreams to realization and the new house with its plastered snow-white walls and beautiful walnut staircase was ready for occupancy. And what a gala day when they moved out of the old cabin into the new house. All the days of hard labor seemed as nothing compared with the joy of possessing the new home. For the joy that they had set before them they had gladly endured all the hardships.

In our youth we are very conscious of our body, then we come to realize we have a soul. As years go on we come to understand that we are a soul and have a body. Through experience we come to understand that what we are endures while the things of sight and sound are very temporal.

It is with the eye of faith that we find the substance of things hoped for and the evidence of things not seen.

Happy is that man who has made Christ the center of his thought and the object of his affection. For him moving day will come with glad anticipation and not fearful forebodings.

*Questions:*

Is it destructive to one's self respect to take the place of a servant?

What are the dangers in seeking the approbation of society?

Is there a danger that we neglect our social responsibility in contemplating the future life?

Does Christ furnish an adequate incentive to endure hardness?

P. M. T.

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## For June 4—Paul in Ephesus

(Acts 19:8-10: Ephesians 2:4-10; 3:14-19)

### THE EPHESIANS

Just as many of our books written today, dealing with world problems, have a time value, just so, much of the writings of Paul should be read with an understanding of the times and the state of the people to whom they were addressed if we are to be able to find in them the proper values for our day.

Ephesus was a rich city for its day, located on the AEgean Sea and on the main overland route from Rome to the East. Besides being located in a rich valley it had an excellent harbor. The culture of Ephesus was pagan and its religion was principally idolatry. One of the seven wonders of the world was located here. The temple of Diana. The great pillars of the temple, ninety feet high, could be seen by sailors many miles at sea.

For centuries a degrading type of religion or superstition had held the people in bondage. The profits derived from the sale of images of Diana, fastened this worship more firmly on the people. The new religion of Christ so threatened the vested interests that strong opposition against the Christian church developed very early after its organization. This element, along with the Judaizing Christians, made it so difficult that Paul was forced to give up his pastoral work after three years and flee for his life. Many years later while Paul was a prisoner in Rome he wrote a letter to this church. Our lesson for today is taken from that letter. It is with all this pagan influence and bitter opposition to Paul's preaching in mind that the lesson should be studied.

#### THE UNMERITED FAVOR OF GOD

The theological terms used by Paul need to be interpreted into the language of the man of the street. Grace is one of those words. The Jews of the time of Jesus and Paul believed that by doing good works—that is by keeping the ceremonial law of Moses that they would merit God's favor or be righteous, so they insisted that all Christians whether Jew or Gentile must keep the Talmud. Paul was equally insistent that no one could merit salvation—man with all his fine intellect can never change his affections by washings, or keeping of feast days, or by the offering of any sort of sacrifice. Man is lost or missing the mark when he loves himself more than he loves God. It is only by a complete trust in the goodness of God, as it was revealed in Jesus, that man finds the way into the good life or is saved.

This is the theme of Paul's message. Not by keeping any law, even the rite of circumcision, but by faith, a trust in the goodness of God, can man's affections be changed. Whittier clearly states this truth in his poem, "Eternal Goodness."

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave
And plead His love for love.

#### GOD'S HANDIWORK

The picture of the potter and the clay as an illustration of a good man's relation to God never seems quite adequate. It might do for God and his angels but man was created in the image of God to be a co-laborer with God in building a kingdom. Yes, he was predestined to good works. The proper order should always be kept in mind. First the good tree then the fruit will be good.

*Questions:*

What were the evil effects of the worship of Diana?

If salvation is a gift what part does man have in acquiring it?

Will there be family life in heaven?

P. M. T.

# THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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# Your Five Years Meeting

NOW and then readers remind us that we assume too much on the general knowledge of Friends and non-Friends regarding the nature and activities of the Five Years Meeting and other organized groups reported in these pages. Briefly, therefore, we shall depict here the general lines of organization and work presented in this issue on Friendly Meetings and Conferences.

April is the "big month" so far as Five Years Meeting activities are concerned. It is the time when the fiscal year ends, reports and plans are prepared, the books of the United Service Budget are closed for the past year and the several committees and boards gather in Richmond to review and prepare for their activities.

### The Committees Meet

The Secretaries in the Central Offices are very busy for more than a month in advance. They are reviewing past Minutes of the respective boards and committees, lifting out of them the lines of action already adopted, preparing suggestions for new activities and combining them into agendas. Finally members of these committees and boards begin to arrive from our eleven Yearly Meetings, scattered from California to Maine.

The American Friends Board of Missions, with work in Palestine, Africa, Jamaica, Cuba, Mexico, Tennessee Mountains, and among American Indians, gathers in the East Main Street Meetinghouse where ample space for visitors is provided. The Board on Christian Education usually assembles at Quaker Hill where the emerging Springtime is evident on every side. They meet in a spacious "cabin" built by CPS boys in the early days of conscription. The Boards of Peace and Public Morals assemble either at this time or at such times as their members can be brought together in connection with other occasions. The Board on Education usually brings together, during the year, the Presidents and other representatives of Friends colleges in the Five Years Meeting. The other committees, on Social Order, Stewardship and Evangelism, meet as committees and in conference either during the April general meetings or through the year. The Committee on Aged and Infirm Ministers and Missionaries, carries on its work chiefly by correspondence.

Finally the Executive Committee convenes following the other meetings. It is made up of representatives from the several boards and committees, with members-at-large named by the Five Years Meeting in session every five years. As the name implies the Executive Committee brings the work of all departments into review and attempts to develop a balanced and integrated program. It is essentially the Five Years Meeting in the interim between the Quinquennial sessions. Having in its membership representatives from all Yearly Meetings it is prepared also to take the horizontal view of Friendly activities across America. It has a smaller Central Committee which meets several times during the year to carry out the directions of the Executive Committee and develop plans for submission to its annual sessions.

### From Facts to Meaning

But this is not the total structure of the Five Years Meeting of Friends in America. This body of Friends representing Canada and the United States, and through the fellowship of service many other nations and cultures, includes every local Meeting and every Friend in its constituency. To imagine a Five Years Meeting without concerned local Meetings and members would be only a mirage. Wherever Friendly members are, individually and in Meetings, there are the roots and fruits of the Five Years Meeting. There is its substance and significance. The Five Years Meeting is not at Richmond fundamentally but at Cane Creek, North Carolina; Yorba Linda, California; New Market, Ontario; Durham in Maine and all points near and between.

These Meetings united to form their respective Yearly Meetings which in turn are fully organized into departments of work. Whatever corporate authority Friends of the Five Years Meeting have, is lodged chiefly in the Yearly Meetings. The Five Years Meeting in session is made up of delegates appointed by the Yearly Meetings. During the interim it is the Yearly Meeting representatives as such primarily who make up the membership and give lease and life to the Five Years Meeting activities. It is the function, therefore of the Five Years Meeting to bring Friends together around the concerns common to all of the Yearly Meetings.

This is the bone and sinew, the structure of the Five Years Meeting. But the spirit, the purposes,

the life and the significance are not so easily told. At this point especially we shall need to go into the local Meetings to find the answer. In the measure that each Meeting incarnates the spirit of Christ and in the degree that the Meetings catch his call for a united Friendly fellowship and service, in that measure the Five Years Meeting finds its soil. But this larger body of Friends is not just a total of concerned Friends and their Meetings, it is a fellowship, deeply sensed, that gives to Friends something in common. Its most intense moment is perhaps in the sessions of the Five Years Meeting when a pentecost of silence reveals the spiritual nature of our fellowship. It is the moment when we know that so long as there is God we cannot dispense with one another. It is the moment also when some message out of the silence lays upon us the burden of the world's suffering and we know that no one of us singly or even by Yearly Meetings alone can answer to the desperation of a defeated world. It is then that we sense the "soul" of our corporate unity. But this can happen in some measure in any Meeting and at any time.

### In the Wider Fellowship

But the Five Years Meeting can have added meaning as it senses the world fellowship of Friends in their common responsibilities. The Friends World Committee for Consultation was created in 1937 at our World Conference. It is the one medium common to all Friends of every nation by which they can seek one another in terms of common responsibilities. It is strictly consultative in nature and concept. Among the several services of that Committee is the conference on the Caribbean held recently in Richmond, under the auspices of the American Section. It is reported in this issue.

The Friends Fellowship Council gathers up the Friends and "friends of the Friends" in America in conferences and other relationships. Under its care the new independent Meetings are aided in finding one another and our regularly established Meetings. Their report also appears in this issue.

This, then was April at Richmond, and this is a very partial picture of Friendly structure and action in America. But no word picture is ever complete. It can succeed in a measure in giving two dimensions, but it is sure to lack something in depth.

In large measure this one is incomplete. Whatever depth it has is sensed especially by those who attend and feel in the sessions the lure of the Kingdom of God. But beside those who attend, all of us will give to our united work whatever depth we can achieve in our Meetings for worship. There lie the springs of our life. We must find Christ as the Presence in the Midst.

E. T. E.

# Conference on the Caribbean

By A. Ward Applegate

THE American Section of the Friends World Committee for Consultation has recently held a conference at Richmond, Indiana, April 17-18, on Friends Work in The Caribbean and Latin-American Area. Throughout the sessions persons from seventeen Yearly Meetings were in attendance.

The importance of the American Section of the Friends World Committee began to dawn upon us as we came to the close of this Conference. We remember that similar conferences have been held on the Work of Friends in the Far East and on their work in Europe.

During this Conference we reviewed an astounding sense of activity going on in Mexico and Guatemala and Honduras, Bolivia, Jamaica, Puerto-Rico and Cuba under four different agencies of Friends.

### Friends Became "Consultative"

Who other than the American Section of the Friends World Committee could have called these groups together with any real hope that they would respond? This Committee, which is without legislative functions, which can only invite and "consult," has succeeded in helping us begin to know about and to understand where it is and how it is that Friends from many different groups do their work in the world.

It is unthinkable that we should go on with as little knowledge as we have had of the work of Friends in groups other than our own. We were favored this time by the presence of Zephaniah Cunningham from Jamaica, and Francisco Estrello from Mexico. We regret that Miguel Tamayo of Cuba was prevented from coming by inability to secure passage.

Helen Walker, a Vice-President of the Board of Missions of California Yearly Meeting, told of their work in Guatemala, Honduras and San Salvador, where there are four thousand to five thousand believers. She also told of the extremely valuable work they are doing through their schools, medical centers, carpenter shop, printing shops and book store, in addition to their work of evangelism.

Frederick and Melva Baker, members of Oregon Yearly Meeting, gave a vivid picture of their mission work in Bolivia, South America. They told of the Indians, who in 1934 had refused to fight, but were coerced by the Government. They also described ways in which the natives take a very active part in the teaching and mission work. The Friends' workers there have, in cooperation with the Bible Society, translated parts of the New Testament into the native language. They look forward to opening mission work in the jungle territory, which is the largest unevangelized area in the world.

### The Inter-Church View

The presence of Dr. Stanley Rycroft, Secretary of the Committee on Cooperation in Latin America, added greatly to the pleasure and knowledge of the Conference. His ability to present effectively an "over all" picture of the political, economic, social and religious situation in a sweep that covered two-thirds of the hemisphere has enabled us to place the detail of Friends' work here and there, into the proper perspective for seeing the total picture.

The contrast between Friends' methods of combining social service with the gospel of Christ and the lack of vision on the part of the Catholic Church for social betterment, gave rise to a sense of need for fuller understanding and cooperation between these two Christian bodies. The great tragedy of Latin-America is that the Catholic Church is so devoid of a social program, except in a few instances, and this being

the case four centuries of Catholicism has stupified the conscience of the continent. The Catholic "divorce between religion and ethics" is vastly different from the Friends' spiritual interpretation of life as a sacramental experience.

The Good Neighbor Principle should be carefully observed. We may have a "Good Neighbor Policy" without at the same time having a Good Neighbor Principle. This enables us to abandon the "Policy" at our convenience, with little thought or concern for results "South of the Border." A "Principle" is not so easily shelved.

The evils of a landed gentry, with the accompanying system of serf labor; the scarcity of purchasing power in the hands of the people; the exploitation for privilege on the part of the Church, the lack of medical facilities with an enormous infant mortality rate; all set over against a government which has little money for use in meeting these needs, and a population which is beginning to be really aware of the way people live in the other parts of the world, is producing a crescendo of unrest, which manifests itself in two major forms. That of pressure from organized labor and the opposing Fascist and Oligarchy — "Hold the line tactics." Each of these groups is approaching the stage of desperation.

### WHERE TO TAKE HOLD?

Our greatest problem then is, "how to meet this rising tide of materialism with a profoundly spiritual interpretation of life's values."

First in any program of help surely would be closer cooperation between all our Friends' groups in the area in order that we may more nearly "speak to the total condition" of the population. The evangelical and social service aspects of our message must continue to be related where they are related, and brought nearer together where they may seem to be far apart. Certainly the work of the American Friends Service Committee and that of the American Friends Board of Missions in Mexico should be more closely linked together.

One agency deeply concerned in all of Latin America is the Committee on Literacy and Christian Literature. We should seek close cooperation with their work.

We must seek to understand the particular significance of the absence of racial animosities in Puerto Rico and Jamaica in the hope that we may discover specifics for helping meet the problem in America. A conference between all the Latin American fields that are ours would be a great aid in helping us toward a really Friendly fellowship. This should be a Pan-American Quaker Conference without too much influence on the part of "Los Ustades Unidos." A surplus of professional men in some parts of Latin America leads us to ask whether the time has come for Friends' Schools everywhere to seek to lead their students and graduates into ways to dignify forms of labor and vocations other than the professions and government careers.

### OUR VISITING FRIENDS

Zephaniah Cunningham helped us to see how Jamaica is progressing under its new trial constitution. The fact that Jamaica has celebrated its hundredth anniversary of freedom from slavery and the fact that racial discrimination does not exist, nevertheless leaves much to be desired. The People's National Party and the Labor Union are working for social reforms, but it is regretable that the Church plays such a small part in the new social changes.

Francisco Estrello in speaking of the mixture of paganism and materialism in Mexico commented on the great need for a spiritual message such as the Society of Friends has to give. The F.O.R. in Mexico is making a real contribution to this need.

Ray Newton helped us see how the American Friends Service Committee work camps create international good will and understanding. He clearly demonstrated how this could best be accomplished by helping the Mexican do for himself what he wants done in the way he prefers to do it.

Paul Furnas, Director of Civilian Public Service, impressed us with his discovery of how near Puerto Rico is to the United States. Whereas one formerly traveled four thousand miles to go three hundred miles, taking eight or nine days, one can now reach Puerto Rico from Florida in eight or nine hours. This brings to our own community their problems of health, education, standard of living and religion. The cooperation of Brethren, Mennonites and Friends in Civilian Public Service Units on this island opens a whole new area of medical, social, economic and educational contacts.

The Conference adjourned with the awareness that whether we worked as teachers or doctors, summer volunteers or Civilian Public Service men; social reformers or missionaries, we were united in a common enterprise to make life better in order that men might more nearly live as Sons of God.

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By far the most important bill in our code, is that for the diffusion of knowledge among the people. No other sure foundation can be devised for the preservation of freedom and happiness.

THOMAS JEFFERSON.

## VARIANT FROM CANNIBALISM

BY JOHN W. ADLON

Today I saw a knife—the second time I have seen that particular knife. Yesterday I noticed it for the first time, displayed in the window of a large clothing store. I hurriedly read the card beside it. That knife and that little card so disturbed me, I went back again today to be sure I was not mistaken.

Unfortunately I saw clearly the first time. The knife was an ordinary appearing bayonet. It had a blade about twelve inches long capped with a bit of glass and wood and fitted with a bone handle. According to the card these four materials were: metal, from the propeller of a Japanese "Zero;" glass, from a Japanese bomber; Ebony wood, from Guadalcanal; and bone handle, the *shin bone of a Japanese soldier.* At I read those words I was filled with horror and as I walked away those four materials kept running through my brain —and the shin bone of a Japanese soldier.

I could not but wonder if our American Marine who constructed the knife "butchered" to get the proper bone or whether the debris of human wreckage is so plentiful on the modern battle field that one can stoop down anywhere and find a good handle for a knife.

In any case, it is horrible, barbaric, bestial. What in the name of God happens to our thinking in the time of war? It is perhaps understandable that the boys and men who are forced to wallow in the carnage lose their squeamishness, but we have been sending missionaries for years to the heathen and cannibals who decorate their bodies with the bones of their victims. Perhaps the youth who made the knife has been so imbued with hate and callousness by the propaganda of the military machine in war as to be somewhat deranged on the point, but what about the clothier?

Saddest of all, however, is that no man or army of men who has been so educated can shake it off with the cessation of hostilities. What we think and do today always makes a difference in what we do tomorrow. Whether we like it or not, friends, we must plan on bigger prisons and sanitariums than we ever dreamed, for we sent our boys to war. We cannot sow without reaping!

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Society cannot exist unless a controlling power upon will and appetite be placed somewhere; and the less there is of it within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.

EDMUND BURKE.

# What to Expect of the Sunday School?

*The Board on Christian Education Seeks the Answer at its Annual Meeting, April 18-21, at Quaker Hill.*

SHOULD Sunday schools bring their pupils to the point of commitment? Is commitment in adolescence the same for people who have been brought up the Christian way, as it is for those who have been living in wrong ways? Just what is the difference? What method of teaching children brings them to the point of commitment? Do people make a commitment every time they have a genuine worship experience? Should tiny children be taught theological facts before they have religious experiences, or should they have religious experiences before they are old enough to be taught any religious beliefs or facts? These are some of the questions discussed at the recent meeting of the Board on Christian Education, April 18 to 21 at Quaker Hill. Those who have thought of Christian Education as something dull, dry and mechanical pertaining to methods of teaching would have been agreeably surprised if they had sat through these recent sessions. They would have felt, I believe, that Christian Education is something distinctly spiritual.

### BEYOND FACTS

In the afternoon of the first day the group discussed this subject, "Christian Education That Secures Commitment." This discussion was led by Percy M. Thomas. There was predominating feeling in the group that Christian Education must do more than teach facts, that it must produce lives that are constantly committed to Christ. In the evening of that same day the Board led by James R. Furbay discussed the subject, "Shaping our Christian Education to Produce Increased Results in Christian Living."

This discussion indicated the feeling on the part of the Board that Christian Education which secures commitment will affect all of life and action. From these discussions there crystallized a feeling in the group that worship plays a large part in the right kind of Christian Education, and perhaps our present Sunday school programs are overweighted with factual instruction rather than training in worship. It would not be correct to say that the Board members were concerned only with results and not with methods, but they successfully avoided the thing we often see done by religious educators — the discussion of methods disassociated from the ends which need to be achieved.

We had here in this meeting the happy combination of the consideration of the real purposes of Christian Education and at the same time how they are to be accomplished. At recess time the larger group discussions would break up into bits and continue in huddles of two or three. This behavior is always an evidence that the discussion has captured the wrapt interest of the group.

From the discussions the Board developed a line of direction for the work in the coming year. We have been, with the other denominations, promoting what is called a Christian Education Advance. This is an attempt to reach more people with Christian teaching. At this meeting we formulated an expression of our aim for the Advance of the coming year. Readers of THE AMERICAN FRIEND can all look forward to reading of this aim and suggestions for its carrying out in a Christian Education number of THE AMERICAN FRIEND which is to come out early in the fall. This issue will take the place of the Advance packet which has previously been sent only to pastors and Sunday school superintendents. As Helen Binford observed wisely from the rocking chair she always occupied at Board sessions, "The people who are supposed to do things are more likely to do them when everyone knows they should."

### INTO FELLOWSHIP

One of the things definitely noticeable about this year's Board meeting was a sense of Christian fellowship and a growing together through worship and discussion, thus to a certain extent the meeting itself exemplified the highest type of Christian Education. Each of the morning sessions began with a full half-hour of worship, led in turn by James Stein, representative from Baltimore Yearly Meeting; Errol T. Elliott, Editor of THE AMERICAN FRIEND and Secretary to the Executive Committee of the Five Years Meeting; Helen T. Binford, of the North Carolina Yearly Meeting; and Russell E. Rees, of Western Yearly Meeting. These leaders felt under no compulsion to talk all through the worship, so there was ample time for silence and a sense of the presence of God. However, they did each give a message which led us into the spirit of worship. The sense of unity was felt not only in these worship periods but as we thought together. It was not a case, as sometimes happens, of people coming out of a meeting thinking the same as when they entered. Real growth and modification of thinking took place.

The fellowship bubbled over into fun on Thursday evening when Marie Cassell showed two film strips visualizing leadership education. When the volunteer operator could not get the pictures going right and had to turn back the roll, someone from the expectant group that was gazing at the blank screen was heard to remark, "We need 'New Eyes for Invisibles.'" The group chuckled and laughed like young people's groups are wont to do when pictures are shown at churches.

The weather was kind to the Board this year, and instead of snow flurries as in 1943, we had spring flowers in the woods at Quaker Hill and a bouquet of the first spring daffodils from Nellie Markle's garden. The sun shone warmly and when the Board broke up in committees, some of them met in little circles on the grass in front of the camp building.

### WHO'S WHO?

All of the yearly meetings except Canada and New England were represented at the sessions. We received a letter from Hattie Cox of the New England Christian Education Committee, expressing regrets that they were not able to get to the meeting this year. The other yearly meetings were represented as follows: Baltimore, James R. Stein and Florence Wetherald; California, Paul Younger; Indiana, Nellie H. Markle and Isaac Harris; Iowa, Esther Stranahan and Richard Newby the younger; Nebraska, S. Evelyn Schutz and Erma Perisho White; New York, Katharine E. Cook and Robert Jones; North Carolina, Helen T. Binford and Cecil E. Haworth; Western, Marcus Kendall and Russell Rees; Wilmington, I. Mack Jones (and Amy Jones unofficially).

Besides this, there were R. Furnas Trueblood, Milton H. Hadley, M. Marie Cassell, and James R. Furbay, members-at-large. Members of the staff of the Board on Christian Education included: Charles F. Thomas, Lillian White Shepard, and Carolyn E. Cox. Percy M. Thomas of the Publication Board was also with us most of the time. There were a number of guests who dropped in during the course of the week: Eva McCoy, Sydney Bailey of England, Lucille Thomas, Marjorie Frazer, Herbert Huffman, Kenneth Pickering, Stanley Hamilton, Grace Conover, Ruthanna Davis, Helen Walker, Orval Cox, William Byerly, Shirley Stuart, Lucille and Thomas White. We were happy to have Harold Chance with us for a number of sessions to bring us inspiring messages and to give us a sense of the spiritual peace ministry which he is conducting under the American Friends Service Committee.

The Board was dismissed on Wednesday evening so that members could attend the banquet which celebrated the fiftieth anniversary of the Mission Board. We also adjourned early on Thursday afternoon so as to have tea at the First Friends Meetinghouse with

the Mission Board. As we talked to people like Zephaniah Cunningham and Francisco Estrello, some of us envied the Mission Board their color and wished for the time when the Board on Christian Education might have among its representatives Friends of more than one hue.

### Advancing Our Work

On the first day of the Board meeting representatives from the different Yearly Meetings reported "Advance" steps which had been made in their Yearly Meetings during the past year. These reports indicate real progress; for example, in the Bethel Meeting in the Baltimore Yearly Meeting a new children's department has been organized. In the Homewood Monthly Meeting a committee on Christian Education has been created by the monthly meeting. This means that the monthly meeting is taking responsibility for the Christian Education program. This same thing has happened also in Fall Creek Monthly Meeting in Wilmington Yearly Meeting.

There is a growing interest in the Penn Series of publications, particularly in *Penn Weekly* which the young people are promoting in a number of yearly meetings. In Nebraska Yearly Meeting a new young people's group has been organized at Deer Trail, Colorado. Leadership education has been undertaken more than usual in a number of Yearly Meetings. Most of the Yearly Meetings have junior yearly meeting or sessions for the children in the regular meetings. This is not a new program but is constantly being improved.

There was much interest in young people's work at this, the close of the first year's work of Charles F. Thomas as Secretary of Young Friends Activities. The Board was happy with the amount of field work that he has been able to do, attending many meetings, young people's conferences, committee meetings of young people's work, local meeting groups. They were happy to hear, also, of a planning conference which he and the leaders of young Friends' activities in the Yearly Meetings held in November to outline a Young Friends' program.

One of the interesting sessions of the Board was the one to which the Superintendents of the Yearly Meetings had been especially invited. Four were present—Murray S. Kenworthy of Indiana; Paul Barnett of Iowa; R. Ernest Lamb of California; and Harold N. Tollefson of Baltimore. There were many practical suggestions given by the Board members as to how the superintendents can promote Christian Education, one of the suggestions being that these superintendents should lay the concern for Christian Education upon pastors and try to help them to see that they and the Sunday school are working at the same task. This might be spoken of as bringing all members of the meeting into personal relationship to God, the particular responsibility of Christian Education being for children and youth.

### New Officers

In the last session of the Board meeting the officers were elected to fill vacancies for the coming year. R. Furnas Trueblood has been acting Chairman since Errol T. Elliott resigned upon taking over his new responsibilities at the Friends Central Offices. Furnas Trueblood was elected as Chairman of the Board, and Marcus Kendall of Carmel, Indiana, was elected as Vice-Chairman and as Financial Secretary. Because of his new duties as Chairman, R. Furnas Trueblood was relieved of the work as Financial Secretary which he has been doing ably for a number of years.

It was a good Board meeting, but there is no danger of the Board on Christian Education becoming smug, for the task which they have before them in these days is much more than they are able to accomplish. This Board needs the prayers and concern of every member of the Five Years Meeting.

LILLIAN WHITE SHEPARD.

# Friendly Missions in Jubilee

THE American Friends Board of Missions met in its annual session at First Friends Meetinghouse in Richmond, Indiana, April 19-22, 1944.

Because it was the anniversary year, more than the usual number of visitors were present, including representatives of four other Friends Mission Boards, Ohio, California, Oregon, and Philadelphia. Zephaniah Cunningham was here from Jamaica and Francisco Estrello from Mexico, two of our oldest mission fields.

### Persons Attending

Home mission interests were represented by our workers from Oklahoma, Westine Shufelt from Seneca, William Byerly from the Kickapoo mission, and Charles O. Whitely from the Osage Church. They brought with them, Tom Armstrong, Chief of the Seneca Indians and Frank Read, a Kickapoo Indian who has had a long association with our work. They were helpfully present, giving us a better understanding of their problems and telling interesting stories of Friends who had gone to them many years ago.

The following members of the Board were in attendance: Helen Walker and Ernest Lamb, California; Laura Fetters, W. Bruce Hadley, Inez Napier, Charles M. Woodman of Indiana; Lorenna Briggs and Clarence Hinshaw, Iowa; Arthur Jones and Frances E. Wheeler from New England; Charles G. Cook, New York; Lena F. Ragan, J. Waldo Woody, Howard Yow, of North Carolina; Mary C. Hadley, Sylvester Jones, Helen Woodard, Western; Howard McKay, Virginia Peele, Faith Terrell, Western; Ruthanna M. Simms, Associated Executive Committee of Friends on Indian Affairs; A. Ward Applegate, Howard W. Cope, Albert L. Copeland, Elizabeth L. Hazard, Milo S. Hinckle, Richard R. Newby, Murray S. Kenworthy, members-at-large; Annice Carter, Woman's Missionary Union, and Merle L. Davis, Christina H. Jones, Martha K. Tubesing, ex-officio.

Ten minutes of beautiful organ music by Percy G. Robbins of First Friends Church, Richmond, followed by thoughtful and inspiring talks by Kenneth Pickering of Mooresville, Indiana, each morning helped us achieve a sense of inner peace as we began the long, busy hours of the day.

### Reviewing Fifty Years

Wednesday was largely given over to the observance of the anniversary program. The afternoon session held at First Friends Church was largely attended and was a very impressive service. Charles M. Woodman led the devotional period with the beautiful verses from Hebrews 12: 1-2, reminding us of the faith that had made all the work possible and of the cloud of witnesses which surrounded us. Anita Kelsey Douglas spoke of the growth of the missionary movement in America in the last century, and showed how Friends had become a part of the great Christian enterprise. A. Ward Applegate followed with an able interpretation of the development of Christian thought in its relation to the missionary work of the Church during the past fifty years.

We entered for a brief time into the work of other Friends Boards. Allen U. Tomlinson spoke of the work of California Yearly Meeting in South America and of the needy field in Guatemala. Walter R. Williams of Ohio Yearly Meeting told of their work in China through education and evangelism. Frederick Baker of Oregon Yearly Meeting told of their stations high in the Andes, in Bolivia, among the Indians. Clarissa Brown of Philadelphia, told how their work for the Japanese had largely shifted to the Relocation Centers in the United States

and to Hawaii where Gilbert and Minnie Bowles are using their great knowledge of and sympathy for the Japanese to help them there.

Helen Walker of California gave a beautiful tribute to women of our Society who have contributed so much to the advancement of our work. As she reviewed their work, we realized how many had indeed been "sent by God."

Russell Rees of Chicago gave the closing address of the afternoon bringing to us the problems facing us in a world of crisis and a world of change. This was a challenging message and helpful as we look to the future.

During the session, a memorial service was held for the missionaries, Board members, and officers who had died during the past fifty years. A golden rose was placed in a vase as the name of each was read. It seemed very fitting that our hearts should be turned in gratitude to our Heavenly Father for the lives of all those who had served here and gone to their Heavenly reward.

The closing hymn by Zephaniah Cunningham and the prayer of dedication by L. Herbert Huffman closed the session.

### The Jubilee Dinner

The evening meeting was held at the Leland Hotel. One hundred fifty-five Board members and visitors enjoyed the fellowship of the dinner hour, the program of music and greetings, and the address by Dr. Frederick K. Stamm, pastor of the First Congregational Church, Chicago, Illinois. He said that the greatest problem facing the Church today is peace. Too often we talk peace while thinking war. He reminded us that it is time for the Church to decide what its function is—to be led by society or to lead it. The whole address was vigorous and appealed for honest thinking, sincere purpose, and renewed dedication.

Greetings were read from Ross Hadley and B. Willis Beede, former secretaries of the Mission Board, and from Mary Ballard, daughter of Mahala Jay, first secretary, who was largely responsible for the organization. Charles O. Whitely, Errol T. Elliott, and Ruthanna M. Simms, all of whom have served as secretaries, brought greetings in person. Francisco Estrello spoke for Friends in Mexico and Zephaniah Cunningham for Jamaica.

Much appreciation was expressed for the golden roses and daffodils which decorated the tables. They were given by the E. G. Hill and Joseph H. Hill Florist Companies of Richmond in memory of E. Gurney Hill, a former chairman of the Board. Walter R. Williams of First Friends Church, Cleveland, Ohio, brought a beautiful devotional message at the beginning of the meeting and Paul Younger of California pronounced the benediction.

### Benediction of Good Deeds

A great deal of business was handled and reports studied on the following days. We can mention only one or two items now but hope the Board Report will give you a much more detailed picture. It is interesting to record the project of building a new church in Monterrey, Mexico, to meet the very great need for a place for Friends to gather. If some properties no longer in use can be sold and funds raised to add to the amount Mexicans are trying to collect for the purpose, there is a hope that this can be done. Monterrey is one of the most important industrial cities in Mexico. The school and church buildings at Banes, Cuba, are under construction. Rogers Chapel in Tennessee is to go up this summer and promises to be attractive and most useful. Myra B. Binford of the Jamaica Mission has asked to be retired at the end of her period of service. She has given a splendid service and it is with regret that the Board accepts her resignation. They are already preparing the way for someone to take her place. It is hoped that Christina H. Jones will be able to join A. Willard Jones in Palestine early this fall. A. Edward and Marion Kelsey are planning to return to this country in July.

Reports from the various fields were encouraging considering the conditions throughout the world; and it was with a deep sense of gratitude to our Heavenly Father that so much of our work has been undisturbed during the war years, that the Board closed this historic session.

# Peace Testimony in Conclusion

By Howard H. Brinton

*This is the concluding article in a series on "The Basis of the Friends Peace Testimony."*—Editor.

THE points of agreement between Cecil Hinshaw, Lewis Benson and myself in this discussion of the basis of Quaker pacifism are well stated in Lewis Benson's second article.

The points of disagreement involve some rather subtle distinctions which may be partly a matter of words. Cecil Hinshaw seems to indicate that the Quakers began with a theory of perfectionism which involved pacifism as a consequence and that later in their effort toward perfection they arrived at an experience of the Light. This is a little like the old problem of which came first, the chicken or the egg. Certainly the Light shone more clearly as a result of search, but the very search itself was caused by a conviction of sin. This conviction of sin was due, Friends believed, to the Light.

### Obedience to the Light

Theories are generally rationalizations of experience, though the reverse may sometimes occur. "For all dwelling in the Light that comes from Jesus," writes Fox in an early Epistle (1657), "it leads out of wars, leads out of strife, leads out of the occasion of wars." "The Light of Christ Within," writes Penn in his *Rise and Progress of the People Called Quakers*, "is the root of the goodly tree of doctrine." He proceeds to list the Quaker doctrines, among which was "not fighting, but suffering." The doctrine of perfection meant simply that man could come wholly into obedience to the Light. To this was added the realization that the Light would not require of man more than he could bear. Such "perfectionism" admitted of growth for, as Barclay pointed out, a perfect child could grow into a perfect man. Whether as cause or effect, this doctrine had an intimate relation to pacifism because it indicated a higher standard of behavior than was generally thought practical or possible for human beings. Even in cases where a purely theoretical doctrine regarding human possibilities came first, the power to act on the theory was due to the indwelling Light.

I cannot agree with what Cecil Hinshaw seems to indicate—that the early Friends believed that only the perfect should refuse to fight. If he means that refusal to fight must arise out of an inward state of character and conviction, I do agree with this, but a person can adopt and act upon one virtue without adopting all other virtues. This point is important as it has become a frequent source of confusion today. Many young men have gone into military service, not because they thought it was right to do so, but because they thought it more consistent with the kind of lives they had been leading. But the good life must begin somewhere, if not in one area, then in another. It is better to be inconsistently good than consistently bad. Refusal to fight might be the first, not the last step in the path toward perfection.

### Enlightened Obedience

Lewis Benson feels that he holds a more authoritarian conception of the Light of Christ than I hold. Perhaps I did not make myself clear. I agree that Friends did not identify the Light

with the highest human insight. Certainly they thought of it as of superhuman origin. Nevertheless, as Barclay points out, the Light illumines both conscience and reason, and the Light is never contrary to right reason. If I should accept the authority of the Light when it appears contrary to reason, I must do so provisionally. As I more clearly discern the Light, it will appear in accord with a higher reason. This the Light itself, as source of Truth, helps to create. Blind obedience might be better than no obedience, but the best type of obedience is enlightened obedience. Certainly Friends have been saved from many fantastic actions, which individuals thought divinely inspired, by using as a check the enlightened reason.

Cecil Hinshaw is right in saying that there is no "logical connection between the peace testimony and the divine leading." This is, in one sense, true because divine leading creates its own logic which to the world may be foolishness. Lewis Benson is right in deploring the present trend toward a "rational religion" but he should not thereby repudiate the support of reason. A religion based on reason is different from a religion which has found an ally in reason. Religion has the power to shine by its own light, but in so shining it can illumine reason. For example, I may become a pacifist because of a profound feeling which seems at first to go against all reason. Eventually I may find that what is contrary to superficial reason is really in accord with the deeper reason.

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## COMRADESHIP

Oh, who will come with me
Beneath the open skies
To drink the wine of morning's dawn
Or feel the stars arise?

Oh, who will fare with me
Along the mountain ways
To breathe the cleaner winds which blow
Above earth's murk and haze?

Oh, who will wait with me
Beside the upper springs
To keep the speechless fellowship
Which only silence brings?

Oh, who will climb with me
The peaks of farthest song
To learn the minstrelsies of Heaven
Where choirs of angels throng?

Oh, who will walk with me
The heights the saints have trod
To share their deep communion cup
Brimmed with the love of God?

JAMES A. BLAISDELL.

## A YOUNG FRIEND TELLS WHY

*The following request is made of candidates for work camps. "State fully your reasons for wanting to participate in work camp. Include your interests and experience in the fields of international, industrial, and racial relations, your own personal motivation and philosophy."—A Young Friend answers.*

My high school and college work has pointed toward those studies stressing international, racial, and other social relationships. It was my experience for three high school years to be a "guinea pig" in a progressive education experiment in which we as students elected an integrated curriculum of studies emphasizing social problems. At this same time, the Young Friends' Group of our local Meeting was active in studying economic and racial "sore spots" in the United States, touching particularly upon the plight of the share-cropper and Negro. One year's program was developed around "Building a Better World" for which we used study materials of the Five Years Meeting's Young Friends' Board and brought in such outside speakers as an economics' professor.

After reading *White Corpuscles in Europe,* I joined the F.O.R. as a college sophomore; something I had wanted to do for some years. The *Fellowship* has been a great help to me, also the pacifist fellowship group here on the campus.

I have had very little experience with the actual workings of human relations where international, industrial, or racial adjustments entered in. When Scattergood Hostel was first opened the spring of 1939, I went to West Branch several Saturdays to help with some of the work of making the buildings habitable, helped clean out the debris, scrub floors, and paint woodwork. I have visited the Hostel for American Japanese in Des Moines several times since it was opened last fall, but only once to help in the program.

While in high school I was stimulated by such community and city forum speakers as Muriel Lester, Peter Drucker, Edouard Benes, and E. Stanley Jones. Contacts with such persons as Dr. Howard Kirshner, Homor Morris, Chase Conover, Rufus Jones, Clarence Pickett, John Rich, and others have given me a painful consciousness of the social ills and divisions of our day and a deep desire to help simplify and center life on that which unites and draws men together for common good.

Three years of college have given me much occasion for study and thought. I debated two years on the national Pi Kappa Delta forensic questions having to do with world government. This work took me to two state tournies, numerous inter-collegiate debates, and to the national Pi Kappa Delta forensic tournament at Minneapolis in 1942. My standing in PKD is that of Honor, more an indication of quantity of work than quality. A negligible number of students interested in forensics this year has meant almost no work on the present debate question regarding world police. Forensic participation also led me to write a peace oration, very prosaicly entitled, "The World Task of Reconciliation." It was not a serious oratorical attempt, rather an opportunity I seized upon to formulate an expression of my life philosophy.

Another school experience has been International Relations Club, of which I have been an officer, and which I have represented twice at the annual Mississippi Valley I R C conferences. On the campus we have had the fellowship of Mexican, Negro, and Niesi students.

I hope to complete a social studies, and possibly a reconstruction major, with another year of study. My work this year has been especially absorbing — with such courses as, "Imperialism and World Politics," "The United States since 1865," "The World Since 1914," general economics, and "Apostolic Age."

This background of ideas has effected a sort of restlessness and longing to actually work with hands and heart in some situation involving human relations. The work camp seems to me to offer the pacifist the occasion to see if he has a strong and resourceful philosophy—if he really likes all kinds of people or if he merely loves humanity in general. It offers a channel of expression for translating one's education into creative living. It offers a concrete way of doing something about personal concerns. Mine have been over our lack of cooperative living, sub-marginal housing and education in many areas of America, racial, class, and nationalist barriers to human understanding. All of these have been aggravated by our absorption with the war and neglect of real democracy, political and economic, on the home front.

IOWA YOUNG FRIEND.

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## REAWAKENING

It came from out the languid dawn
From softly-tinted grays
A lilting strain of harmony—
An aria of praise.

In heights that must be heaven's gates,
It touched the master-key
Revealing glories, . . . brought their flow
Upon the earth for me
In reawakening of life,
Where dormancy had lain . . .
With strange emotions in my breast
Vibrant with hope again!

LULU H. KENWORTHY.

# Word Pictures of Our Meetings

## FAIRVIEW, NEW VIENNA, OHIO

By Faith Austin Terrell

*The "Word Pictures of Our Meetings" will appear from time to time. They were stimulated by the one given in our previous issue. Here is depicted an open country Meeting.*—Editor.

IN 1868 John Henry Douglas came to Southern Ohio to hold evangelistic meetings among Friends groups. While in New Vienna and Highland he felt a call to visit families in the surrounding country. Meetings were held in homes and schoolhouses and visiting was done during the day. Many responded to his sermons and visitations so that in 1869 a Meetinghouse was erected to care for more than one hundred and fifty who had accepted the Christian way of life. As John Henry Douglas stood on the slight eminence of land that was donated for the Meetinghouse and looked across the tilled fields and woods he felt it should be called "Fairview," so Fairview it still is.

By 1910 the old frame Meetinghouse seemed inadequate and a new brick building was erected on the same spot. The membership has changed very little in number through the years and today there are still about one hundred and fifty members.

### With Broad Interests

Fairview has never had a resident pastor and has developed "lay" leadership by sharing all the needs of the Meeting group. It is often hard to judge fairly the factors which help a Meeting to grow and broaden and deepen through the years, but surely one necessary factor is a group of devoted men and women of diverse gifts and interests who, in faith and in humility, are willing to pool their abilities continuously and unstintingly in the Master's work, whether it be as clerk of Monthly Meeting, janitor, elder, overseer, Sabbath School teacher or as coffee-maker for a church gathering. Mistakes will be made, vision will reach a plateau at times, but at intervals evaluations can be made and the membership will go forward. Such a group Fairview Meeting has.

All are engaged in farming, in a section that is well adapted to diversified agriculture. Several are helping their community through official positions in the Grange, the Farm Bureau, the County Council of Church Women, the P.T.A., Wilmington College Board of Trustees, the Women's Club, the Mothers' Club and the Missionary Society.

There are also many of the members who are active on the Yearly Meeting committees and a few on Five Years Meeting Boards so that the work of the Five Years Meeting is of great interest and concern in the group. The Meeting has also found unity and inspiration in the activities of the American Friends Service Committee ever since its origin.

One finds many members who have college training either in Quaker schools or in state universities. Now, however, some of our boys are in CPS camps, some in the armed services and several are deferred for agriculture.

### A Friendly Leadership

Fairview has been fortunate in its trained leaders who have come each Sunday or every other Sunday, or once a month to direct the thoughts of the group in worship. For sixteen years Wendell Farr, who headed the Bible Department at Wilmington College, Wilmington, Ohio, and his wife, Faye Farr, led us, worked with us, shared our joys and sorrows and inspired us to new visions of Christian living until they felt they should accept the offer of the Mission Board of the Five Years Meeting for work as Yearly Meeting Secretaries in Jamaica Yearly Meeting, British West Indies.

Burritt Hiatt came to us with helpful thoughtful messages until he went to France to feed the starving children. At present Loren Hadley of the faculty of Ohio State University is with us two Sundays a month. He prefaces his talk to the adults by a very simple story to the children.

When these Friends are not with us we vary our morning meetings. It may be unprogrammed, we may have a guest speaker with us, or members of the Meeting may have thoughts to share with the group. We find we are less and less inclined to have a leader engaged for every Sabbath morning, but neither are we inclined to do away entirely with outside trained leadership. We like the combination of the two.

For many years Fairview has tried to serve its youth, whether they be infants or newly married young people establishing a home. Because of this desire for service the plan of Sunday morning was changed into what is technically known as a "unified service." The first part of the period, when tiny folks are able to be quiet most easily, is the period for worship; then, as there is physical need for more activity, the Sunday School classes are held and the little ones can enter vocally and physically into the group activities.

### And Friendly Music

Out of this same sense of the need of our Youth came the inspiration of two of our members who are musically gifted to develop an orchestra in the Meeting. Here they and the Meeting could learn through practice and study the value of vocal and instrumental music in worship; *what* music is worshipful, *when* music is a helpful part of the service, and *how* its value may be increased as part of the meeting for worship. Sacrifice, vision and understanding on the part of these two leaders have brought lasting and far-reaching results, giving the many young people who have participated a sense of contribution and spiritual growth in the worship service. One summer this group enjoyed the harmony and beauty of a concert of the Cincinnati Symphony; an intimate talk with a carillonneur after his concert when he showed the strength and knowledge necessary to send, from his Carillon tower the harmony of tones out over the country-side; the old music of the early masses as explained and played to them by a devoted Catholic organist.

Each summer the orchestra and chorus group have arranged and given some public concert. One year it was Schubert's life and music, another the "Life of Hiawatha" and the lovely Indian melodies, another "Evangeline" with the French music.

At Christmas this group is a vital part of the very simple religious service usually held by candle-light in the pine-scented Meetinghouse.

More recently during the winter months when many of our young people are away at secondary schools or college, or teaching school, each family in the Meeting is asked to be responsible for the special music for one Sunday. This plan has brought out many beautiful numbers that wouldn't have been possible on a planned program.

Working, studying, worshiping together, affection for each other grows, appreciation increases; all is blended into silent waiting for our Father's will for us.

"What asks our Father of His children, save
Justice, mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily way."

JOHN GREENLEAF WHITTIER.

# Friendly Council at Columbus

By Leslie D. Shaffer

THE annual meeting of the American Friends Fellowship Council was held at Columbus, Ohio, April 14-16. Thomas Harvey Haines presided as chairman.

The meetings afforded an opportunity for representatives from the New and United Meetings in the Lake Erie region to consider together plans for some form of flexible affiliation, which would permit these groups to have the benefit of closer cooperation and to stimulate to fuller fruition their life forces. Plans were laid for a conference of the Lake Erie region Meetings to be held at Cleveland, Ohio, October 14-15, 1944.

Questionnaires returned by the twenty Meetings reporting to the Fellowship Council show that their membership has increased from four hundred forty-eight to one thousand two hundred twenty during the last five years. Two hundred forty-two of these members are of draft age, of whom fifty-nine are in Civilian Public Service or in prison as C.O.'s, one hundred fifty-seven have been deferred or not drafted. There are twenty-six in military service. The strength of the pacifist testimony of the members of New Meetings is evident in the number who are in Civilian Public Service. All of the Meetings keep records and most of them have some form of religious education, either for adults or children or both.

### A Year of Growth

The report on New and United Meetings was presented by J. Barnard Walton and he gave the following information:

"Since the Annual Meeting of the Fellowship Council in January, 1943 we have learned of the following Meetings or groups of Friends that have met more or less regularly; Akron, Ohio; Black Mountain, North Carolina; Brockton, Massachusetts; Eugene, Oregon; Dallas, Texas; West Los Angeles, California; Memphis, Tennessee; Northfield, Minnesota; Poughkeepsie, New York (Vassar College); East Pepperell, Massachusetts; San Diego, California; Yankton, South Dakota; Williamsburg, Virginia; and Concord, New Hampshire.

Also we have heard of Meetings at the following places that have met formerly but have now ceased to meet regularly; Asheville, North Carolina; Exeter, New Hampshire; New London, Connecticut (Connecticut College); Portland, Oregon.

There are undoubtedly other Meetings or groups of friends of the Friends that are meeting together for worship. There are Meetings for Worship in many of the Civilian Public Service Camps. Two of these, Powellsville, Maryland, and Big Flats, New York, have organized Monthly Meetings, which have many points of fellowship with the Fellowship Council and with nearby Meetings. Their organization is not considered a part of the permanent structure of the Society of Friends, but we encourage Friends to develop the fullest fellowship with these Meetings for the sake of the men in the camps and their contribution to people outside the camps.

During the year seven Meetings have consulted the Fellowship Council with regard to organization — Kansas City, Missouri; Nashville, Tennessee; Chapel Hill and Durham, North Carolina; Orlando, Florida; Tucson, Arizona; and Madison, Wisconsin.

For the group in Kansas City, a committee of visitation was appointed including Friends from Kansas, Western and Illinois Yearly Meetings. After exploration, it was clear that way was not open for the group to seek affiliation with Kansas Yearly Meeting, but Kansas Friends were ready for them to accept invitation to become a preparative Meeting of the 57th Street Monthly Meeting in Chicago, which belongs to both Western and Illinois Yearly Meetings.

The Meeting at Nashville, Tennessee, has explored the idea of organizing as a Monthly Meeting reporting to the American Friends Fellowship Council or asking to be a Monthly Meeting affiliated with Wilmington Yearly Meeting of the Five Years Meeting and Indiana Yearly Meeting of Friends General Conference. For the present they feel it wiser to postpone more formal organization and devote their time and strength to fostering the growth of the Society of Friends in the south central area."

### New Affiliations

The Council meeting approved the recognition of the established Meetings at Durham, North Carolina; Tucson, Arizona; and Orlando, Florida.

"In New England both Yearly Meetings at their sessions in 1943 accepted in principle the plan to form a united Yearly Meeting of New England, which would include the Meetings belonging to the Connecticut Valley Association of Friends and the independent Meetings at Cambridge, Massachusetts, and Providence, Rhode Island. All of the groups concerned are appointing representatives to serve on the committee, which will formulate the plans for the United Yearly Meeting.

The Florida Avenue Meeting in Washington has been invited by the two Baltimore Yearly Meetings to come into closer relationship with them and, in cooperation with committees of the two Yearly Meetings, are exploring the possibilities of accomplishing this step in organization.

The Committee feels that progress is being made in the growth of fellowship between new Meetings and Yearly Meetings, contributing to the strength of both and that of the Society of Friends. We do not see any tendency for the new united Meetings to develop into another branch. They have too many ties with long established Meetings and they are all desirous of being a uniting influence in the Society of Friends."

Ruth Brinton Perera reported on plans for Intervisitation, which should be a two-way visitation between new and old Meetings, between Yearly Meetings, and between men in Civilian Public Service Camps, and their Meetings. She quoted Ruth Maris, who is chairman of the Committee on Intervisitation, and has discovered in her visits a fellowship of laughter, work and worship. The need for a whole series of spiritual retreats, where a few people could gather together for a few days of spiritual recreation was discussed.

### Looking Ahead

On Saturday evening Errol T. Elliott led our thinking on, "What is Ahead for the Society of Friends?" He pointed out our need to rethink our testimonies, which must grow along with our new experiences. In dealing with the problems of social change we must see that we keep alive our social conscience. In all of our practical experiments at social change he recommended that we become gentle revolutionists, getting at the root of things, working close to the very earth with which we have to deal. In dealing with the problems of race and economic change we are to be sure we are in the eternal purposes through the means of deepened worship, creative work, and clearer study and understanding. The discussion, which followed, revealed our great need of spiritual leadership and the means whereby such leadership could be released to Publish Truth.

The Sunday afternoon session, devoted to members of the Wider Quaker Fellowship, was addressed by Thomas E. Jones, who took a brief message from George Fox as his text and applied it to our day. His confidence in a new and better way emerging from our present period of transition and turmoil was a real inspiration.

At the close of the meeting Lelia Marstaller, a young Friend, read the statement of dedication, which the mem-

bers of the American Young Friends Fellowship had produced in their sessions. It might well be considered the aspiration of all those who were in attendance at the Fellowship Council meetings.

"I desire to belong to that fellowship of young Friends, which strives to determine its thoughts and actions by daily consecration to the Divine Spirit. As such I will seek always to keep my life spiritually sensitive through devotion and love to God and fellowmen. I believe that the life and teachings of Jesus proved the power of spiritual things over material things, love over violence, and good over evil. Because of this I am persuaded that I should seek

To keep my life morally fit,
To live without violence,
To find ways of expressing love to all races,
To keep humble in spirit, and
To give my first loyalty to Christ."

## A FAMILY PORTRAIT

(A sketch of John T. Dorland Jr.)

For years I have had a photograph of my father on my study wall. In a good photograph the eyes always follow you. Go where I will in this room those eyes are looking at me always.

This picture taken originally in London, England, has been with me wherever I have lived, Canada, Eastern States and now on the Pacific coast, and it brings back memories. Memories of a father who took his slipper to two naughty boys, who doubtless fully deserved their punishment, and then afterwards humbly apologized for having lost his temper with them.

I remember as a small boy how proud I was of my good looking and eloquent dad, when he stood up to preach, in his double breasted prince albert, with his Bible in his hand, and though too young to understand the sermon, not too young to be sensitive to the voice of the Spirit as it moved over that gathering of Friends.

That day of Monthly Meeting, when the meeting for worship concluded, my father beckoned for me to come up and sit beside him with the others on the facing seat, while the business was conducted, and how proud I was sitting up there facing the group, with his protecting arm around me, and looking into those friendly smiling faces. And today with so many years having gone by, "he being dead, yet speaks." At night when I pass through this room, to go upstairs, his eyes say "good night." In the morning, they welcome me to another new day.

Some days when I have slipped, and have not been at my best, I see in those eyes gentle disapproval. When I have lived as I know he would have me, then his eyes are shining, and I know all is well. When days of sadness or loneliness have come, then I have found comfort and understanding there.

In this portrait of my father, I have seen a reflection of our Father God, tender, reproving and just, and some day by His infinite mercies, the things that are now hidden from our earthly gaze, will be revealed in the reunion that knows no end.

JOHN W. DORLAND.

Pasadena, California.

## REPORT OF PASTOR'S ALLIANCE

The annual Pastor's Alliance of Kansas Yearly Meeting of Friends was held at Argonia, Kansas, April 17-20, with one hundred fifteen registering. Ministers came from distances of Andrix, Colorado, on the west, Kansas City on the east, Nebraska line on the north, and Galveston, Texas, on the south. The theme of the Alliance was "Effective Ministry." Frances Jones brought the Alliance message with the texts, "I sought for a man," and "I found a man." Classes were conducted by other ministers on various subjects. Most of these studies are being printed for distribution. Various pastors conducted devotions during the breakfast hour and at the morning and afternoon worship periods.

The guest speaker and wife, Rev. and Mrs. G. Arnold Hodgin, members of Ohio Yearly Meeting, brought an unusually spiritual ministry. With the closing message by Bessie Franc Brown from the text, "I know him that he will . . ." We were inspired to return to our fields of service with new vigor and enlarged vision to preach Christ in all His fulness.

## CONTRIBUTORS

WARD APPLEGATE — Minister Friends Meeting, Wilmington, Ohio.

JAMES A. BLAISDELL—Former President of Pomona College and Claremont Colleges, located at Claremont, California. Now retired, living at La Jolla, California.

HOWARD BRINTON — Director Pendle Hill, Wallingford, Pennsylvania.

GERHARD FRIEDRICH—Professor, Guilford College, North Carolina.

LULU H. KENWORTHY — Homemaker and member Friends Meeting Kokomo, Indiana.

LESLIE D. SHAFFER—Secretary of the Friends World Committee for Consultation and the American Friends Fellowship Council.

FAITH AUSTIN TERRELL—Homemaker and member Fairview Meeting, Wilmington Yearly Meeting, New Vienna, Ohio.

## CONFERENCE ON THE NATURE AND LAWS OF THE SPIRITUAL LIFE

A group of nearly one hundred interested "seekers" met at Pendle Hill April 28-30 for a second conference on the nature and laws of the spiritual life, the first having been held at Haddonfield a year ago. As before the chairman of the conference was Elined Kotschnig of Northampton, Massachusetts. Considerable help in arrangements for the conference was given by the Religious Education Committee of Arch Street Yearly Meeting, and Rachel Cadbury and Elizabeth Yarnall served as chairmen of two of the commissions. The other two were led by Dora Willson and Joseph Myers. Anton Boison of Chicago, author of a recent book entitled "The Exploration of the Inner World," gave the two evening addresses and served as advisor to one of the commissions. On Saturday afternoon after tea Gilbert Kilpack, secretary of one of the Baltimore Yearly Meetings, spoke of the need for a spiritual rebirth in the Society of Friends and the value of the "Retreat" as a means for furthering such a rebirth.

In the two morning sessions the conferences split up into four groups, each of which reported to the final session on Sunday evening. One group considered the development of the inner religious life of the individual; the second dealt with the spiritual development of the group; the third with personal counseling or pastoral care; the fourth with the subject of psychiatry and religion. Out of the sessions came a quickened sense of the need for the cultivation of the life of the spirit, a new vision of the possibilities of our Meetings and other groups, a fresh insight into the problems of individuals who have met the difficulties of life unsatisfactorily and ways in which they may be helped.

A number of CPS boys were present, representing several of the groups who are working in mental hospitals and other institutions. They were especially eager to find ways in which they might develop in themselves greater spiritual resources with which to cope with their almost overwhelming responsibilities.

At the final session it was agreed to look forward to another conference next year and in the meantime to use the little periodical, *Inward Light* as a channel for the spreading of the concerns of the conference and the exchange of experiences. Irene Pickard, one of the conference advisors, has just become editor of this little paper, and is assisted by an editorial board: Howard H. Brinton, Gerald Heard, Elined Prys Kotschnig, and Frederick J. Tritton. Subscriptions may be sent to Irene Pickard, 1839 Ontario Place N.W., Washington 9, D.C.

# FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

## GOOD WILL DAY

We want to call your attention to the fact that May 18 has long been known as "Good Will Day." It offers a fine opportunity to have a good will program in Sunday Schools and perhaps also in day schools.

What is the history of Good Will Day? The Czar of Russia in 1899 instigated a World Good Will Day; it came at the opening of the first Peace Conference at the Hague, May 18, 1899. Ever since then different groups have sponsored programs carying on the tradition. Norway and Sweden have sold peace flowers, Wales carried on a world-wide broadcast of messages. In this country, messages were carried from town to town, state to state and finally Washington relayed them on to Wales. Twenty-two countries responded within the years 1922-38.

In 1944 with the world in the dark shadow of war, here is a chance to bring to our children information about points of light in the darkness—the opportunities open to them to express their good will for children in other lands.

If your Sunday School or class would like to make a good will donation to the American Friends Service Committee, we shall be glad to send you a "Good Will Chest" for the purpose—a small pasteboard box that will lend interest to the collection.

Sincerely yours,

COMMITTEE ON EDUCATIONAL MATERIALS FOR CHILDREN
American Friends Service Committee
20 South Twelfth Street
Philadelphia, 7, Pa.

## TO BECOME BETTER INFORMED

No one has much time in these days to read all the helpful books and periodicals that are being published, much less take the time to browse through all of them and to pick out the best.

We have made a small selection of some of the most helpful articles, pamphlets and books on children in wartime and they are listed below. The opinions expressed in these articles are not Friendly in every respect but they are all stimulating and of value to concerned parents and teachers of children.

*Creating Friendly Attitudes Through the Home,* by Grace W. McGavran, New York (156 Fifth Avenue), Friendship Press, 1941 (48 pp.) 25 cents—A series of articles, with accompanying questions for thought and discussion for use in home reading and as a basis of study in parents' classes, in parent-teacher associations, and in teachers' meetings.

*..The Family in a World at War,* edited by Sidonie M. Gruenberg, New York, Harpers, 1943—$2.50.

*Our Children Face War,* by Anna W. M. Wolf, Boston Houghton Mifflin, 1943—$2.00.

*You, Your Children and War,* by Dorothy Baruch, New York, Appleton-Century 1942—$2.00.

*Parents Can Lose or Win This War* is an editorial by Frederick L. Redefer, Director of the Progressive Education Association. Thought-provoking editorial on parent's opportunity for recognizing children and young people's part in the present and post-war world. One age, *Parents'* Magazine, June 1943. Other articles in this issue have valuable suggestions as to how these ideas can be carried out.

*From Many Lands,* by Louis Adamic. Simple and dramatic portrait-histories of men and women representing scores of different peoples who came and met on the American continent during our greatest period of immigration. $2.00 New York, Harpers, 1940.

*Living Without Father,* July '43 *Parents'* Magazine.

*Children and World Peace*—A pamphlet of suggestions to parents and teachers in helping children begin here and now to prepare for their part in the building of a just and durable peace. International Council of Religious Education, Chicago, Illinois—10 cents.

Order through Friends Book and Supply Store, 101 South Eighth Street, Richmond, Indiana.

## A READING LIST FOR ADULT WORKERS

A LIST OF TEN-BEST

In response to requests received for a reading list of brief books or booklets suitable for reading by teachers and discussion leaders of adults in the local meetings and Bible schools, such a list has been prepared by the Adult Work Department of the Board on Christian Education. These books are neither complete nor perfect, but they can stimulate and enrich the thinking, spiritual living, and the effective service of all adults.

There seems to be only one way for the leaders of adults to keep "a jump ahead" of their classes and discussion groups. And that is by the constant reading of good books which will increase their knowledge and skill. This is one way the teachers of adult classes can prove themselves worthy of the confidence placed in them by their classes.

We recommend that wherever possible schools will purchase these inexpensive books and add them permanently to their libraries. They can be purchased from the Book and Supply House, and most of them are available at the Friends Lending Library, 101 South Eighth Street, Richmond, Indiana.

*A Testament of Devotion,* by Thomas R. Kelley (Harpers, $1.00).

*Prayer and Worship,* by Douglas V. Steere (Hazen series, Association Press, 50 cents).

*How Your Bible Grew Up,* by Roy L. Smith (Study No. 1 in the *Know Your Bible* series. Abingdon-Cokesbury, 25 cents).

*Christ and Christian Education,* by William C. Bower (Abingdon-Cokesbury, $1.00).

*Your Church and Its Program,* by Harry C. Munro (Bethany, 40 cents).

*Learning for Life—A Study Program for Adults* (International Council of Religious Education, 15 cents).

*Group Discussion in Religious Education,* by Harrison Elliott (Association Press, 50 cents).

*A Guide to Quaker Practice,* by Howard Brinton (Pendle Hill Pamphlets, 25 cents).

*Sources of the Quaker Peace Testimony,* by Howard Brinton (Pendle Hill Pamphlets, 25 cents).

*Comparative Peace Plans,* by Theodore Paullin (Pacifist Research Bureau, 25 cents).

JAMES R. FURBAY, *Chairman,*
Adult Work Department,
615 East 13th Street,
Des Moines, Iowa.

## THE BIBLE IN TOKYO

Bibles are still in distribution in Japan. As late as March, 1943, and probably since that time, the Tokyo Bible House has been full of activity, its space being wholly rented and there being a waiting list to occupy it. The income of this building is used to carry on the work of the Japan Bible Society, the building having been presented to the latter by the American Bible Society in 1940. The circulation is continuing steadily though with some difficulties from the shortage of paper and of colportage. The Japan Society is included in the Class A Group of the Japanese Government paper supply program.

# Forum

## WHY THE BOMBING OF CITIES?

Editor, THE AMERICAN FRIEND:

In the issue of April 20 of THE AMERICAN FRIEND, was an article entitled, "Obliteration Bombing of Europe." The author expressed his personal opinions on a number of points, the correctness of which only time can tell. However, the privilege of expressing one's own opinions, is one of the freedoms still held by America, and should be maintained.

But, when the author states some things as facts, which fail to be such, it seems to me that they deserve some correction. Our friend would have us believe that the bombing in Germany, which has been going on for several months, has been for the sole purpose of obliterating human life, and he says, "So catastrophic has been the destruction of human civilian life, that today the British and American highest officials find they cannot stop such bombing if they would."

Now the facts are that all the bombing, as far as possible, has been for the destruction of war factories and other installations which would tend to make it impossible in time, for Germany to continue her aggression, and in no case, have the United Nations wanted to kill or injure civilians, or bombed for that purpose.

Our friend seems to forget entirely, that Germany started the war and destroyed Coventry, Amsterdam and Lidice, not because of military worth, but to show their power and savagery. It was after Germany's failure to conquer Britain at Dunkirk that she broke her treaty with Russia, believing that she could crush Russia and then come back to defeat England and the world.

This author states further: "French parents, Dutch parents, Italian parents, Bulgarian parents, do not love us because their children are killed by mass bombing of cities in which they live and perforce must work." The peoples of all these and other subjugated countries, have been warned to flee from the cities which were soon to be bombed, and the citizens of all these countries know that their only hope for future freedom, lies in the relief that the United Nations will provide in time.

The author further states: "At no time has Russia mass-bombed a German city. It is very unlikely that she ever will." At the time our author prepared this article, Russia was in the struggle of recapturing her own cities and territory, but within recent days (last of April), Russia has been bombing German cities, not for the purpose of destroying women and children, but to destroy war-making equipment and installations, which doubtless did include soldiers.

One more quotation from our author: "Are we ready to accept the truth that we are bombing Germany into the arms of Russia?" Certainly no one can conceive Russia as making any kind of separate treaty of peace with a country who would capture their helpless children and bleed them to exhaustion and death, that they might build up their own blood bank to use on their own soldiers.

A man or a nation that would not fight to defend and avenge such treatment as that to their children, would be unworthy to be privileged to continue to exist. Our author's entire article expresses his horror as pertains to Germany but he seems to forget how bad it was when other countries were the victims of Germany.

Now, please permit me to express myself on the horrors of this entire business.

Friends have stood for all the things in the past that they felt were for the good of all mankind and against the things which were detrimental to the good of all humanity, and that included wars in the world. Most all other religious denominations have, in recent years at least, taken the same stand. Taking that stand, does it mean that we will permit the "Criminals of the world" to destroy all that we call good, such as freedom of speech, religious and civic rights?

A man, finding himself helpless to prevent such a state of society, and being confronted with two powerful nations whose avowed purposes were, and are still, to destroy the peace of the world, who would not help in every way possible to stop such a catastrophe to his neighbors and his own family, most certainly does not merit the fruits of freedom.

Being forced to defend oneself, does not make one deny that there should be a better way, or doubt that sometime and in some way, the better way of life will be attained.

WILLIAM E. OSBORN.

Indianapolis, Indiana.

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Editor, THE AMERICAN FRIEND:

In seeking the basis of Friends Peace Testimony, it has been a great pleasure to note the friendly spirit manifested in the papers thus far presented, for that spirit of tolerance for the views of others is the best proof of the Quaker claim of the spirit of Christ within.

The confusion of views, it seems to me, stem from two very human errors. First, we are constantly quoting early Friends out of season. That is, we quote them as if they were speaking to present conditions, without informing ourselves of what the conditions were to which they were speaking.

Let us now examine a few lines from the latter part of the extract from Fox's Journal. "Therefore, live all in the peaceable life, doing good to all men, and seeking the good and welfare of all men; *Therefore stand in that* (it is the word of the Lord God to you all) *in the fear and dread of the Lord God, his power, life, light, seed and wisdom,* by which ye may take away the occasion of war."

If we drop out that which he has placed in brackets and read straight through that which I have underscored, you can see that George Fox had a wholesome respect for God's power, his laws and the light of his truth, which are to be held in fear and dread by the transgressors. Fox and others of his time probably said little about the laws of God for the special reason that the Calvinists were over-stressing the terrors of the law and Friends felt especially called to bring a gospel of peace at a time when it was sorely needed. So I am inclined to think that early Quakers had a clearer understanding of the relationship between the law and the gospel than many of us have today.

The law and the gospel are two necessary parts of salvation, therefore, I can not see that Cecil Hinshaw's quotations from Fox, Buroughs, Barclay and Pennington, should be considered as setting up a double standard. From anti-slavery days until recent years this text stood prominently in our peace literature. "Justice and judgment are the habitation of thy throne:" but of late we seem to have lost justice out of our peace program and are inclined to consider the old laws of Moses as merely arbitrary commands to test our obedience, and since Christ has fulfilled them for us, that they can be ignored.

That the early Friends appreciated this truth, is evidenced by the fact that they made freedom, justice and equality of all men the central theme of their campaign and that for which they suffered many things.

The extreme pacifists probably quote from the Sermon on the Mount more than from any other Scripture passage, but overlook the fact that Christ in that address emphasized the necessity of obedience to the law. After reciting to his disciples the blessings which shall reward faithful work in various lines of service, he then cautioned them not to think that his gospel would abrogate, or set aside the law of Moses and the prophets. He repeats the warning with the additional statement that the law must

stand without the slighest alteration so long as heaven and earth shall last.

I must now explain that I can agree with the Friend who would not offer resistance if attacked, quoted by Howard Brinton, but seriously doubt whether he or I would be able to submit meekly as Christ did. But it is in perfect harmony with the teachings and life of Christ. When your adversary makes a personal attack on you, he taught absolute non-resistance. But when the assault was against God, or upon the poor, the weak and helpless, Christ was never neutral. He found a gang in the temple who had cornered all the Jewish coins and taught the people that Roman coins in the treasury would defile the temple, and so were making exchange with them at a heavy discount. So he pronounced them a den of thieves and taking the thongs representing the law, he went after them so vigorously that the tables were overturned and the coins scattered where the poor that were being robbed could pick them up.

There is no peace under the law except in justice, and we who have transgressed dare not seek justice. But when we turn from our ways and fall upon the mercy of Christ, his spirit shall bring life and peace.

A. J. WEAVER.

Whittier, California.

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Editor, THE AMERICAN FRIEND:

To many thoughtful men living in Friends' CPS camps and units it is all too plain that Friends have ceased to speak decisively of the central purpose of their Society.

Recently on a work project in a western camp the question was put to ten men engaged in constructing a nursery lath house: "What can Friends do for and with the men in CPS?" The replies fell into familiar categories which I shall paraphrase as follows:

(1) Get out of the administrative job in CPS, as it is increasingly incompatible with what we once thought were the aims of Friends.

(2) If possible, get into work of greater humanitarian significance, such as extended feeding programs in either Europe or Asia, and we will take our chances with the federal government.

(3) The Friends are doing a good job under difficulties. We feel better with them acting as a buffer between us and the government. Besides we get more for ourselves this way, greater variety of work, more "significant" work, and a better prospect of helpful adjustment after the war.

Doubly significant, because it went unmentioned, is the fact that the important thing Friends have to offer is the experience of the meeting for worship. Howard Brinton and others have constantly emphasized that the meeting for worship, and the common life in God that it nourishes, is the unique thing about Friends; the source of their concerns, the mainspring responsible for their good works. After nearly three years in CPS we are bound to ask ourselves: "Why, if this is the central contribution of Friends, have men failed even to remember it?"

Can we reach men's hearts with the stirring message so convincingly possessed by those early Publishers of Truth; by Fox, Woolman, Barclay, and Penington if our first efforts and keenest energies are devoted to propagandizing "minimum standards" in our camps and administering the automatic disciplinary measures of Selective Service? Can those of us in the camps and units effectively challenge the Service Committee's policies and practices, no matter how fumbling, when so many of our decisions and so much of our thinking centers around personal convenience, the course of least resistance?

Our weaknesses in the camps and units, and they are many, seem to reflect the weaknesses and shortcomings of the Society of Friends as well as of the pacifist movement and the dominant cultural trends of recent years. Where may we discover a source of strength, a dynamic that will penetrate the mists of misunderstanding that abound on all sides. Can we lay hold upon and enter into a sufficiently compelling way of life that will make our points of difference less conspicuous, our desire to work together more apparent and genuine?

Under conscription this may appear a heart-breaking task, but it is still not too late for Friends to weigh steadily in their hearts and minds the ways in which their message can find expression among the men in CPS. Can our meetings for worship become a source of increased life and purpose, a channel through which God's love for the world reaches out and becomes manifest in the lives of men and women who do his work? If each of us knows and does the one thing needful, "Seek ye first the Kingdom," then we need have no fear of the outcome.

R. FREEMAN.

CPS No. 76, Glendora, Calif.

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## SEQUOIA LITANY

I have watched many a nightfall
Over the Golden Gate,
And my eyes are still aglow
With the glory we call
The setting sun.

I have long known the powerful
Heartbeat of California,
And have felt with gladness
That my own life
Was ringing in harmony.

But here where the redwoods
Have built around me
The permanence of
Their lofty cathedral,
All passions are dwarfed,
All sorrows are soothed,
All joys stand exposed,
And I pray:

Magnificent silence,
Here among trees,
Harvest of centuries,
Growing, gigantic!

Strong—and yet without harm,
Poised—and yet without pride,
Where in this troublesome world
Do I find men like these?

GERHARD FRIEDRICH.

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Editor, THE AMERICAN FRIEND:

Each succeeding issue of THE AMERICAN FRIEND has confirmed and deepened my appreciation of the real service you are rendering, not only to Quakerdom-at-Large, but particularly to the cause of the international world of men of good will. I cannot let another day pass without saying so.

Especially welcome is your editorial policy ('policy' is an inadequate word) which seems to me to reflect a breadth of spirit; an open minded, forward looking, forebearing yet not falsely humble attitude which I believe should and must characterize Friends' publications if they are properly to interpret the Society's highest aspirations to itself and to the world.

In this regard, the editorial of the December 2nd number, "Let the Quakers be the Quakers," impressed me as especially timely and apt. "We must find our genius and hold to it." Exactly. And I am glad that THE AMERICAN FRIEND is making a renewed effort to help all of us help each other to do that very thing at the present most crucial historical moment.

M. C. MORRIS.

North Manchester, Indiana.

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Editor, THE AMERICAN FRIEND:

There are three witnesses against a Christian engaging in war. They are love, prayer, and forgiveness. "But I say unto you, love your enemies, and pray for them that persecute you."—Matthew 5:44. "For if ye forgive men their trespasses your heavenly Father will also forgive you. . . . But if ye forgive not men their trespasses neither will your Father forgive your trespasses."—Matthew 6:14, 15. Here are three requirements of the Christian that when fulfilled in sincerity and truth will keep a Christian from engaging in war. Read also Romans 12:19, 21.

L. E. MILLIKAN.

Sheridan, Indiana.

# TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

## IN THIS CHANGING WORLD

Weeping may endure for a night but joy cometh in the morning.

PSALMS 30:5.

* * * *

We are on the doorstep of a fresh religious period during which the virtues of the spiritual life will be in greater and greater demand. Are we ready for the task that must be done if we are true to our high calling as a Religious Society of Friends? — PHILADELPHIA YEARLY MEETING (Race Street).

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No torment which has afflicted the church while the battle raged can equal that lying ahead. The years "when the boys come home," and immediately after, will be years to test the church as it has never been tested in modern times. They will be years when its faith will be tried to the utmost, when its ministers will confront men whose great need is mocked by the greatness of their skepticism.

PAUL HUTCHINSON.

* * * *

Peace in our time, O Lord,
To all Thy peoples—Peace!
Peace that shall build a glad new world,
And make for life's increase.
O Living Christ, who still
Dost all our burdens share,
Come now and dwell within the hearts
Of all men everywhere!

JOHN OXENHAM.

* * * *

It is the clear duty of Friends to call men to the task of searching for clear and common ends. I have no confidence in a call to "peace" to be achieved by a single act of renunciation. Peace demands a change of social purpose in the minds and hearts of fighting enemies. There must be both a convincement of present wrong and a clear vision of future righteousness and recreative common action. If we can attain this convincement and this vision we shall be fit to bring new life and light and conviction to a deeply suffering human world. Nothing else will end this war in a living peace; nothing less will be of God.

CARL HEATH.

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Unfortunately, most of us are inclined to think of cooperation as working only with those who agree with us or whose views we can influence. Cooperation, however, is something much more difficult. It requires that people who differ (and will continue to differ) shall learn to live and work together for common ends, without feeling that in doing so they are tarnishing their ideals or abandoning their principles.

C. J. R. TIPPER.

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So the limits of our power after the war will be narrower than many people have imagined. But we will possess considerable power, and corresponding responsibility. It will be our duty and our interest to favor moderate against revengeful counsels, to go halfway and more than halfway to meet other governments in the sound planning of relief for the vast stricken areas of the world, in restoration of trade and production, and in the working out of practicable schemes for the limitation of armaments.

WILLIAM HENRY CHAMBERLIN.

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*Dear Lord and Father of us all, as we face a world athirst and in pain may we do so with unconquerable courage, confident in the great power of Thy love. Help us, we pray, to be the immediate and practical instruments of Thy love. Help us to lay aside the persons we were yesterday and to rise as men and women equal to the tasks that confront us.*

PHILADELPHIA YEARLY MEETING (Arch Street).

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## UNION OF MONTHLY MEETINGS

Through beliefs, habits, and forward-looking social reforms, Friends have through the centuries broken many of the world's precedents, but fewer of their own. Now, in New England, a number of Quaker precedents are slipping into the discard by common consent of all concerned, as once separated groups are coming together again under united meetings, and on First-day, Fourth Month, 2nd, the old North Main Street Meetinghouse at Providence, Rhode Island held such a reunion. At that time the Monthly Meetings of Providence, Providence Friends Fellowship, and Nantucket, joined as one Monthly Meeting to be known as the Providence Monthly Meeting. This act brought together members of the Yearly Meeting of Friends for New England, and the New England Yearly Meeting of Friends, divided since the unhappy days of the Guerney-Wilbur separation, when England's crusading and evangelical zeal made its impact upon our century of quietism.

Plans even more significant and far-reaching are also being advanced for the union of Friends throughout New England, a Yearly Meeting into which the new Providence Monthly Meeting will automatically be fitted. Within this larger union will be the New England Yearly Meeting of Friends, the Yearly Meeting of Friends for New England, the Connecticut Valley Association of Friends, with the Cambridge meeting included through Boston, and the Providence Friends Fellowship, as we have seen, sharing through Providence.

There was evidence among the Friends who gathered at the Providence meeting that this was an occasion of great moment; one which brought sadness as well as a bright hope. Willis N. White, opening the meeting, recalled that sixty-two years before, he had seen the Quarterly Meetings fill the large old Meetinghouse to the doors and the facing seats were filled with Elders and Ministers; he spoke of the Meeting's decline to a low condition, and then welcomed the promise of the future. George Wilkie handed over the ancient charter of his Monthly Meeting and its legal withdrawal with a solemn note, followed quickly by an assurance of his belief in the new union. Other precedents were broken when variously named committees of the different groups, such as elders, overseers, pastoral, and ministry and oversight, were combined.

The reading of the closing minute of the uniting Monthly Meetings was the impressive highlight of the afternoon. Taken together they included fond backward glances at the days when these Meetings were a vital power in their localities, a recognition of the zeal and eager strength of the young Friends of today, and a triumphant hope for the future.

After a period of two hundred thirty-two years of continuous organization, dating from 1708 on the Island of Nantucket, the Nantucket Monthly Meeting read their final minute.

Dr. William Wistar Comfort, who had gladly accepted an invitation to speak where unity was to be the high note, spoke of his happiness in the union just accomplished. "If the spirit is right," Dr. Comfort said in closing, "it will not be necessary to bother with differences, and as the union advances you will prove the focal survival of those precious things which Quakers, and others, can offer. You probably know that nearby, at Newport, was organized the first Yearly Meeting in the world, and of this you are, 'the beloved remains.'"

MARION NICHOLL RAWSON.

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All free governments, whatever their name, are in reality governments by public opinion; and it is on the quality of this public opinion that their prosperity depends.

JAMES RUSSELL LOWELL.

# QUAKERDOM · AT · LARGE

Gordon Square, Bloomsbury, might almost be called "the Square of Reconciliation." It is already the home of the Friends Ambulance Unit, which has its headquarters at Number four; at Number thirty-seven is the London Quaker International Centre, which draws to its groups and Meetings as cosmopolitan company as gathers anywhere in London; and now next door, at Number thirty-eight, there is opening this month Fellowship House, which is to be the headquarters not only of the Fellowship of Reconciliation, but of the Embassies of Reconciliation, of the London F.O.R. Union and of the International F.O.R. The opening of the house with its offices, committee rooms and quiet room has mainly been made possible through a generous bequest from the late Elsie Ghosh, of the F.O.R. General Committee.

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D. Elton Trueblood, Friend and professor of the philosophy of religion in Stanford University, will give a series of five lectures on, "The Place of Religion in the Reconstruction of Civilization," at the Pastors Institute, University of Chicago. The Institute will be held July 23 through August 6. Pastors interested in attending may write Dean E. C. Colwell, University of Chicago.

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James P. Mullin, secretary of Prison Service Committee of AFSC has been cleared with the Bureau of Prisons to visit Federal Prisons and will make his first visit to the Lewisburg, Pennsylvania, prison where there are sixty-five CO's. During April he expects to visit Mill Point, Ashland, Chillicothe, Terre Haute and Miland. He will welcome any information about boys in these prisons, and will be glad to take greetings to them. This Committee is enterested in helping not only CO's but others as well.

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A "One Hundred Per Cent Plan" is being fostered by the Mennonites whereby their church journal *The Mennonite* may be placed in every home of a local church. The church becomes responsible for sending the cost of subscriptions for all. In turn the journal is secured at a reduced rate.

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Played down in publicity is the fact that the Army and Navy asked more money for the fiscal year 1943-44 than they could spend to the tune of $33,000,000,000. The amount of appropriations that have been surrendered because they could not be used.—*Worldover Press.*

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In a joint protest signed by the official heads of twenty-three Protestant denominations with a combined membership of twenty-five million, released to the press, the recent ruling of Selective Service canceling the deferment of pretheological students for the ministry is vigorously challenged on the ground that it would result in an "unjust and intolerable discrimination against one religious group as compared with another."

Pointing out that the ruling "would wholly cut off the supply of future ministers for the Protestant Church while the supply for the Roman Catholic priesthood would not be affected," the church leaders "respectfully but firmly submit that any program affecting students preparing for the ministry must bear equally upon Catholic, Protestant and Jew."

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## NEWS OF OUR MEETINGS

Fairfield Quarterly Meeting of Wilmington Yearly Meeting held its Spring session on April 28 and 29. Friday's session took the form of quiet waiting, with many responding to the prompting of the Spirit. Saturday's session found the auditorium well filled, with several ministers on the platform. A song service in which the new hymnals were used for the first time provided a background for the testimony service following. Judge Hugh J. Wright brought the message of the morning, making a plea for wisdom in planning for the post war world and for putting it into effect. Dr. Loren S. Hadley by request told something of his work with soldiers recently released from hospitals, which he is carrying on at Ohio State University. A covered-dish lunch gave opportunity for friends to greet one another.

The business session convened at one o'clock. Reports showed that much work had been done for the mission stations and the Service Committee. The Stewardship Committee reported the quota more than raised. Refreshing highlights were brought from the Board Meetings at Richmond by those who attended. Ethel Wall, Yearly Meeting Superintendent, urged the Meeting to expose its families to a group of five books on Christian Education. Fairfield Meeting has been blessed with a number of ministers to whom have been added two young men, I. Mack Jones who, with his wife Amy, is doing pastoral work at Fall Creek, and Dr. Loren S. Hadley who is part-time pastor at Fairview. Quarterly Meeting Clerk, Vincent Fairley, in closing bespoke hearty support for THE AMERICAN FRIEND, calling special attention to the news of the work being done in other Meetings, and asking that a Friend be appointed to report the work of their Meeting. After a few moments of silence he read the closing Minute.

* * * *

The Continuation School at Highgate, Jamaica, now has a record attendance of forty. Sixteen of the eighteen candidates of the school passed the teachers examination. To promote interest in the infant school at Highgate a community committee has been organized among the residents of Harmony Hall where the school is located. To afford better educational facilities for the girls of Lyndale Home and boys of Swift-Purscell Home, a school to be known as Clermont School has been developed where they have their school work together. A cottage for home economics and home crafts is being built, as well as a residence cottage. Friends College, Highgate, was selected by Dr. Frank C. Laubach and staff when they came to Jamaica to introduce his world-famous method of teaching adult illiterates to read. The lessons were adapted for use in Jamaica with the assistance of the faculty and students of the college. The completed course was tried out with Happy Grove School as center. The large Crafts Building at Friends College is nearing completion, which will afford facilities for instruction in the home crafts and cottage industries being developed at the College.

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Springfield Friends Meeting of High Point, North Carolina, reports pre-Easter evangelistic meetings with Fredric E. Carter as visiting minister and Orval Dillon, pastor of New Garden Meeting, as leader of music. Easter Sunday morning service consisted of special music by the choir and an Easter sermon by the pastor, Harold Hadley, at the conclusion of which seventeen persons were welcomed into the fellowship of the Meeting. At Monthly Meeting on April 19 the new members were honored. A supper was served followed by a program of music and a talk by the city manager of High Point. The 171st Anniversary was observed on May 7 with Errol T. Elliott, Editor of THE AMERICAN FRIEND, as guest speaker.

During the pre-Easter season groups of Friends of Wilmington Meeting did visiting to encourage interest and attendance at the meetings for worship. Fellowship prayer booklets were given out to members and were profitably used in the weekly prayer meetings. Eight young people were in the pastor's preparation class this year, and twenty other persons who had become members during the year were presented and welcomed on Easter Sunday. In the Union Service during the week preceding Easter, held at the Murphy Theatre, Errol T. Elliott, Editor of THE AMERICAN FRIEND, gave the noon-tide and Good Friday messages, which brought a real challenge for practical Christian living.

Following the recent Board Meetings in Richmond, Zephaniah Cunningham of Jamaica, Francisco Estrello of Mexico, and Sina Stanton of Washington, D. C. were helpful visitors in Wilmington. An adult Bible class of Wilmington Meeting sponsored an evening dinner and social hour for the Intermediate Department. The Men's League and this Bible class entertained at dinner those attending the Ministers and Workers Conference at Wilmington College, May 2. Willis Hall lectured on the Post War World. On April 14 Philip Jacob gave a most helpful talk on CPS to a group from several Meetings.

* * * *

The women of Highgate Meeting, Jamaica, have been making garments to enable children to attend Sunday School and day school. Most of the work is done in the homes, meeting once a month for a social hour and for planning. Twelve bedspreads were also made for Swift-Purscell Boys Home. Young Friends are working on a project to provide a library, not alone for the group, but also for the community. A fine book case has been made and efforts are now being made to secure books. Northern Quarterly Meeting held its first meeting of 1944 at Quaker Hill, with a large attendance. A request from Kingston Friends for a Monthly Meeting was granted and a committee appointed met with Kingston Friends on March 5 at which time the Meeting was set up.

* * * *

On May 17-18 at Baltimore, Maryland, four interdenominational agencies will meet to discuss the responsibilities of the Church for returning service men. They are returning now at the rate of one hundred thousand a month. Friends will also need to face their responsibility for men in CPS and armed services after the war. It is hoped Friends may be represented at Baltimore.

* * * *

Under the leadership of Stacey and Ethel Wesner, Paoli, Indiana, Friends closed a week of revival services on Easter Sunday when ten new members were admitted to membership with the Meeting. A young adult class has organized a Christian Endeavor Society and much interest has been shown. Edward and Violet Linton and sons, John and Mark, visited the Paoli Monthly Meeting recently. Pictures of the missionary work they are doing in Tellico Plains, Tennessee, were shown at the Sunday evening meeting. An offering was taken to help in the building of a new church in the mountains. Blue River Quarterly Meeting was held April 22 at the Lick Creek Meetinghouse. Afternoon services were adjourned out of respect for James Wilson, a Lick Creek member whose funeral was held at that time in Paoli.

* * * *

Young people of the High Point, North Carolina, Meeting have been active. A Junior Monthly Meeting was organized last fall under the direction of Lillian and Jack Dunn, with Bobby Smith as Clerk and Betty Lou Hayworth, Recording Clerk. They worked out a very interesting series of programs for themselves. On Easter Sunday the choir presented an Easter cantata, of which a much appreciated feature was the chorus sung by the junior choir. The women of the auxiliary have held several all-day sewing bees to make garments for the AFSC, and recently spent a day sewing for the Red Cross.

* * * *

Fifteen hundred Protestant youth of the United States and Canada will attend the Christian Youth Conference of North America at Lakeside-on-Lake Erie, Ohio, June 27 to July 2, as delegates from the seventy-five agencies which comprise the United Christian Youth Movement.

These representatives of 10,000,000 Protestant young people from seventeen to twenty-five will face the Christian task of bridging human rifts under the conference theme of "Our Healing Ministry." The conference will attempt to give American youth a vision of the basic problems confronting the world of tomorrow and challenge them with the mighty inspiration of a living and vital Church. Friends interested in attending please get in touch with Charles Thomas, 101 South Eighth Street, Richmond, Indiana.

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## MARRIAGES

HARDMAN-FARLOW — Thelma Farlow, daughter of Paul and Clara Wells Farlow, to Harold Hardman of Texas, on April 6 at the Friends Meetinghouse in Paoli, Indiana, with Stacey Wesner officiating.

MORGAN-JOHNSON—Virginia Johnson, daughter of William H. and Lillian Johnson of Omaha, Nebraska, to Owen W. Morgan, son of Earl and Edith Morgan of Rubio, Iowa, on April 17 at First Methodist church in Omaha, with Dr. A. A. Brooks, pastor, officiating.

## BIRTHS

HADLEY—To David and Mary Scott Hadley, a son, David, on February 20 at Indianapolis, Indiana.

HOOK—To Staman Eugene and Lois Reece Hook, a son, James Richard, on December 21, at New Providence, Iowa.

LAMB—To Herman and Charlotte Lamb on February 10, a son, John Harvey, at Indianapolis, Indiana.

MORGANROTH—Adopted by Edwin C. and Mollie Morgenroth, a son, Peter, in Chicago, Illinois.

PARSONS—To Gordon F. and Jean Smith Parsons, a daughter, Polly Ann, at Geneva, New York, on April 15. Both parents are members of Allens Neck Meeting, Dartmouth, Massachusetts.

PEACOCK—To Virgil and Janis Peacock on April 3, a son, Ralph Mark, at Winchester, Indiana.

WADE — To Nicholson G. and Mary Gunsett Wade, a son, James Nicholson, on March 3, in Indianapolis, Indiana.

WHEELER—To Wilfred and Anna Lou Wheeler, a daughter, Roberta Re, on April 23 at Wichita, Kansas.

WILLIAMS — To Douglas J. and Margaret Paul Williams on January 4, a son, Kristi Sayle, at Indianapolis, Indiana.

## DEATHS

ALBERTSON — Eva Farmer Albertson at Indianapolis, Indiana, on April 21. She was the wife of Edmund T. Albertson, for many years Executive Secretary of the Indiana Council of Christian Education. For the past few years they have resided in Mooresville, Indiana. She passed away suddenly while in Indianapolis. While residing in Indianapolis she was actively interested in Religious Education and was head of the Junior Department of the First Friends Sunday School for a time. She served on the Board of the Bertha Ballard Home. Beside her husband she leaves her son, Harold Albertson.

BLYTHE — E. Kenneth Blythe on March 28, at Sedley, Virginia, at the age of fifty-three years. He was a member of Black Creek Friends Meeting of Sedley. He was the son of the late W. A. and Nancy Cobb Blythe. Surviving are his wife, Florence Lankford Blythe, five sons and one daughter.

CAREY—Lt. William Franklin Carey, aged twenty-three, lost his life in Wales on April 22, in a motor vehicle accident. He was the son of Don and Mary Wason Carey of Carmel, Indiana. He was a graduate of Purdue University, and had been in England four months. Memorial services were held on May 7 in the Carmel Friends Meeting of which he was a member, with Glenn Rinard, minister in charge.

ENGLISH—Luvenia English on April 19 at Trinity, North Carolina, at the age of one hundred and one years. She was the daughter of Thomas Sr. and Mildred Tomlinson English; a birthright member of Springfield Friends Meeting, High Point, North Carolina, where her membership had been retained throughout her long life. Two nephews survive, Nerus English of Thomasville, North Carolina, and Thomas English of High Point, North Carolina. Services were conducted at Springfield Friends Meeting with Harold Hadley, pastor, in charge.

GIFFORD—Phebe J. Gifford on April 20 at the home of her son in Providence, Rhode Island, in her seventy-eighth year. She was a devoted member of Allens Neck Meeting, having served as overseer, and teacher in the Bible School. Surviving are three daughters, a son, and one granddaughter. She was the widow of Edmund Gardner Gifford. Services were conducted at Allens Neck Meeting by Elden H. Mills of West Hartford, Connecticut, and George A. Selleck of Cambridge, Massachusetts.

GILBERT—Grace Gilbert at Farmland, Indiana, on April 13, at the age of sixty-one years. She was a member of Farmland Meeting. Surviving are three daughters, Jean Humbarger of Farmland, Vera Vickers of New Castle, Indiana, and Marjorie Longsdorf of San Antonio, Texas; and one son, Thomas now in North Africa. Her pastor, Truman Whitaker, conducted the services.

HALL — William Hall on May 2 at Paoli, Indiana. He was born in Dubois County, December 14, 1859, and was the last member of the family of the late John and Margaret Hollowell, a pioneer Quaker family in Southern Indiana. Services were held in Paoli.

JONES—Eli Jones at Whittier, California, on April 19, at the age of eighty-two years. The son of Thomas and Mary Crumly Jones, and a birthright Quaker, he was born at Richland, Iowa, where half of his life was spent. He later lived in Colorado, Idaho, and Whittier, California. Services were conducted by his pastor, O. Herschel Folger, and Harley Moore. Surviving are his widow, Lydia J. Hadley, and a daughter, Velma W. Stubbs.

JOYNER—William Leonard Joyner on March 7 at Sedley, Virginia, at the age of eighty-one. He was a member of Black Creek Friends Meeting. Surviving are his wife, Effie Jane Joyner, seven daughters, six sons, and forty grandchildren.


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## LOCAL MEETING DIRECTORY

**BERKELEY, CALIFORNIA**
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

**BOSTON, MASSACHUSETTS**
Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

**DETROIT, MICHIGAN**
First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

**BROOKLYN, NEW YORK**
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

**CHICAGO, ILLINOIS**
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

**CINCINNATI, OHIO**
Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

**DENVER, COLORADO**
Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

**INDIANAPOLIS, INDIANA**
First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

**LOS ANGELES, CALIFORNIA**
Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

**LYNN, MASSACHUSETTS**
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m.

**LAWRENCE, MASSACHUSETTS**
Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

**MINNEAPOLIS, MINNESOTA**
Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

**NEW YORK, N. Y.**
The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

**ROSEVILLE, CALIFORNIA**
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

**SEATTLE, WASHINGTON**
Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

**WASHINGTON, DISTRICT OF COLUMBIA**
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.


## SUMMER ENROLLMENT

Children of Friends whose applications are received after Fifth Month 1st are given preference on the waiting list if they are entering the First or Second Class. The upper classes are now closed.

It is difficult to estimate the number of changes likely to occur during the summer. Prompt action is urged. The Scholarship Committee can consider additional applications if placed at once.

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